

Mrs. Shorte
THE
DELIGHTS

OF
K
MARRIAGE;

Being a COLLECTION of
Elegant SAYINGS,
Instructive and Diverting,

IN
PROSE and VERSE,
OF THE

Most celebrated *Authors,*

In Praise of that

DIVINE Institution.

LONDON:

Printed for the Author.

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THE COLLECTION
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In Poets of the
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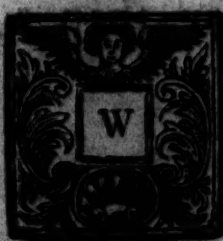


THE

DELIGHTS

OF

Marriage, &c.



HA T ever is delightful in hu-
mane Life, is to be enjoy'd in
greater Perfection in the Mar-
ried, than in the single Condi-
tion.

SPECTATOR, No 479.

A

We

2 *The DELIGHTS*

We can scarce attain a closer View of the Joys of *Paradise*, than from the Union and uninterrupted Satisfactions of a virtuous Couple.

CENSOR, N^o 86.

The World has not received greater Benefits by the Idolaters of Liberty, than from the Votaries of Wedlock.

Reflections on Marriage.

A Woman with a wise Soul is the fittest Companion for Man, otherwise God would have given him a Friend, rather than a Wife.

Feltham's Resolves.

*Marriage, thou blifs of Love ! Thou prop
(of Life,
That first dethron'st a Miss, to raise a Wife ;*

Love's

of MARRIAGE 3

*Love's pleasing Fulep, thou allay'st the Rage,
Which nothing safely can, but thousand Age.*

King's Poems. W: Lock: W

What a blessed Amnesty does this noble
Constitution settle among Men! The Con-
versation of a good Wife sweetens Life, and
banishes Vexations; to whom we may tell
our Discontents, and have them lessened,
and our Joys, and have them multiplied;
and he that has a good Wife has two selves,
and possesses all his Faculties double.

Oeconomia Sacra,

*The Virgin Bride, who swoons with deadly Fear,
To see the End of all her Wishes near;
When blushing from the Light and publick Eyes,
To the kind Covert of the Night she flies;
With equal Fires to meet her Bridgroom moves,
Melts in his Armes, and with a loose she loves*

Rowe's Fair Penitent.

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There is not any one Subject, that deserves a meer and more serious Study, than that of Wedlock : Whereby they who are engaged in a long Community of Bed and Board, are more stedfastly united in Affection, and made more pliable one to another in Humour and Condition.

Plutarch's Conjugal Precepts, Vol. III. Of his Morals.

Courtship to Marriage, is but as the Musick in the Play-House, till the Curtain's drawn up, but that once up, then opens the Scene of Pleasure.

Congreve's, Old Batchelor.

To oblige Mankind, by an Obligation sacred and unaltered to the Affairs and Interests of one Love, was an Act of that Prudence and Wisdom, against which none can justly dispute.

Reflections on Marriage,

Hymen

OF MARRIAGE. 3

Hymen thou source of chaste Delights,
Chearful Days, and blissful Nights;
Thou dost untainted Joys dispence,
And Pleasure join with Innocence;
Thy Raptures last, and are sincere,
From future Grief, and present Fear;
Who to forbidden Joys would move,
That knows the sweets of virtuous Love.

Addison.

When fix'd to one, Love safe at Anchor rides,
And dares the Fury of the Winds and Tides;
But loosing once that hold, to the wide Ocean born,
It drives away at Will, to ev'ry Wave a scorn.

Dryden's Tyrannick Love.

God instituted Marriage for his own Glory,
the good of Mankind, and the Benefit
of Posterity.

Œconomia Sacra.

The

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The Romans married young, and by the Paphian Law, those who abstained till the Age of twenty five, or thereabouts, were incapable of receiving and giving Legacies, and degraded also from many civil Privileges.

Nurse, upon the Nature and Faculties of Man,
His Essay, of Marriage and a single Life.

.nolibbA

A Friend and Companion never meet amiss, but above both is a Wife with her Husband — Children; and the building of a City continues a Man's Name, but a blameless Wife is counted above them both.

Ecclesiasticus chap. 40. ver. 19, 23.

The first OEconomies and Institutions for the Government of Mankind, was the blessed Effects of Marriage.

OEconomia Sacra.

of MARRIAGE: 78

On either Side the Kisses flew so thick,
 That neither He nor She had Breath to speak,
 The Holy Priest, amaz'd at what he saw,
 Made haste to sanctify the Bliss by Law:
 And mutter'd fast the Matrimony o'er,
 For fear committed Sin should get before:
 His Work perform'd, he left the Pair alone,
 Because he knew, he could not go too soon:
 His Presence odious, when his Task was done.
 What Thoughts he had, beseems not me to say,
 Tho' some surmise, he went to Fast and Pray,
 And needed both to drive the tempting Thoughts
 away.

Dryden's, Bocc. Sig. & Guisc.

It is the Crown of Blessings, when in one
 Woman a Man findeth both a Wife and a
 Friend.

Feltham's Resolves.

Rational Beings are not only continued in
 their Kind, but in their Use and Glory by the
 Discipline of Marriage: It has not only per-
 petuated Generations, and the Variety of
 Ages;

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Ages ; but convey'd along with Succession the Pleasures and Interests of it : It has not only laid the Foundations of Vast and Puissant Empires, of lesser Signories and States, but rendered them useful, civil, and excellent : It has given Birth to successful and flourishing Arts, and not only fix'd their Constellations, but also pointed the Circles, where they shed their Influence. — To this we owe the Original and Excellency of Learning, which has taught Wisdom and Civility to barbarous Nations ; whose wilder Influence, like that of Comets, had pointed nothing but Ruin and Disorders to the World, had it not rose in the Circles of Marriage.

Reflections on Marriage.

The married State, with the Affection suitable to it, is the compleatest Image of Heaven, we are capable of receiving in this Life.

SPECTATOR, N^o 479.

The

of MARRIAGE.

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The most extravagant Voluptuary in all his expensive Pursuits, possesses not a Blessing like a good Wife.

Charles Johnson's Wife's Relief.

If we should take a view of all the Currents of Dominion that have run through every Age, we shall find, that Marriage was the Foundation, from whence flowed that Virtue, which was assisting and propitious to them.

Reflections on Marriage.

Marriage was first instituted by God himself in *Paradise*, before any other Thing, and that in the State of Innocency and Perfection.

Charron, of *Wisdom*, Leonard's Translation.
CHAP. XLXVI.

B

The

The DELIGHTS

— The Tye of Souls as well as Bodies,
 The Spring that do's through secret Pipes convey,
 Fresh sweets to Life, and drives the bitter dregs away
 The sacred Cloud, The Gaurdian Pile of Fire
 That guides our Steps to Peace, nor does expire, }
 Till it has left us nothing to desire.

Gould's Poems, Vol. II.

He that is perfect and marries not, may in
 some sort be said to be guilty of a Contempt
 against Nature, as disdaining to make use of
 her Endowments.

Feltham's Resolves,

Oh Marriage! Happiest, easiest, safest State,
 Let Debauchees and Drunkards scorn thy Rights,
 Who, in their nauseous Draughts and Lusts, profane
 Both Thee and Heav'n by whom thou wer't ordain'd,
 How can the Savage call it loss of Freedom,
 Thus to converse with, thus to gaze at
 A faithful beauteous Friend?
 Blush not, my fair One, that my Love applauds thee,
 Nor be it painful to my wedded Wife,
 That my full Heart o'erflows in Praise of thee,
 Thou

of MARRIAGE.

11

*Thou art by Law, by Interest, Passion, mine :
Passion and Reason joyn in Love of thee.
Thus, through a World of Calumny and Fraud,
We pass both unreprouch'd, and undeceiv'd ;
While in each other's Interest and Happiness,
We without Art all Faculties employ,
And all our Senses without Guilt enjoy,*

Haywood,

*'Are we not one ? Are we not join'd by Heav'n ?
Each interwoven with the other's Fate ?
Are we not mix'd like Streams of meeting Rivers ?
Whose blending Waters are no more distinguish'd,
But roul into the Sea one common Flood.*

Rowe's Fair Penitent,

The Respect and Dignity of Blood is preserved no where, but in the Channels of Marriage, and the Child only reveres the Virtue of just Parent,

Reflections on Marriage,

The Marriage State, is the Condition wherein only Love reigns in full Authority.

TATLER, No. 40.

The Institution of Marriage is too sacred, to admit a Liberty of objecting to it.

Marquiss of Hallifax's Advice to a Daughter.

As the Matrimonial Honour is to be inviolable, so the Holy Ghost is pleased to represent the Mystical Union between Christ and his Church, by the Resemblance and Analogy of Marriage.

Oeconomia Sacra.

Though we find many Enemies to the Name of Marriage, yet 'tis rare to find an Enemy to the use on't.

Feltham's Resolves.

The

The Comforts and Pleasures which arise from this Portion of Life, supposing the Union to be, such as it ought to be, are infinitely more strong and exquisite than any that can be tasted in Celibacy.

CENSOR, N^o. 86.

The *Grecians* and *Romans* did, and the *Spaniards* at this Day do, in Honour of Marriage privilege the wedded.

Feltham's Resolves.

Forego not a Wife and good Woman, for her Grace is above Gold.

Ecclesiasticus, ch. 7. v. 19.

The Happiness of the Conjugal State, appears heightened to the highest Degree it is capable of, when we see two Persons of accomplished Minds, not only united in the same Interests and Affections, but in their Taste of
the

the same Improvements, Pleasures and Diversions,

SPECTATOR, No. 525.

Horatio — Thou art Innocent,
Simplicity from Ill, pure native Truth.
And Candour of the Mind adorn thee ever,
But there are such, such false ones in the World,
'Twould fill thy gentle Soul, with wild Amazement,
To hear their Story told. —

(Peace of Mind,
Lavinia. Can there be such, and have they
Have they in all the Series of their changing
One happy Hour? If Women were such Things,
How was I form'd, so different from my Sex?
My little Heart is satisfy'd with you;
You take up all her Room: As in a Cottage
Which Harbours some benighted Princely Stranger,
Where the Good Man proud of his Hospitality,
Yields all his homely Dwelling to his Guest,
And hardly keeps a Corner for himself.

(them,
Horatio. O were they all like thee Men would adore
And all the business of their Lives be loving;
The Nuptial Band should be the Pledge of Peace;
And all domestick Cares and Quarrels cease;

The

*The World should learn to love by vertuous Rules,
And Marriage be no more the Jest of Fools.*

Rowe's Fair Penitent.

Cynthia. Tho' Marriage makes Man and Wife one Flesh, it leaves 'em still two Fools, and they become more conspicuous by setting off one another.

Mellefort. That's only when two Fools meet, and their Follies are oppos'd.

Cynthia. Nay, I have known too Wits meet, and by the Opposition of their Wits, render themselves as Ridiculous as Fools; 'tis an odd Game we're going to play at, what think you of drawing Stakes, and giving over in Time.

Mellefort. No hang't, that's not endeavouring to win, because it's possible we may loose since we have shuffled and cut, let's e'en turn up Trump now.

Cynthia. Then I find its like Cards, if either of us have a good Hand, it is an Accident of Fortune.

Mellefort. No, Marriage is rather like a Game at Bowls, Fortune indeed makes the Match, and sometimes the two nearest, and sometimes the farthest are together, but the Game depends intirely upon Judgment.

Cynthia

Cynthia. Still it is a Game, and consequently one of us must be a Loser.

Mellefort. Not at all, only a friendly Tryal of Skill, and the Winnings to be shared between us.

Congreve's Double Dealer.

Love preserved in the happy Bonds by the Institutions of Marriage, it's Excellencies and Advantages remain to the World, its childish and troublesome Qualities are cut off by *Laws*, it's made tame and gentle, which would else have devour'd the fairest Concernments of the Universe: Should the World be without the *Society* of this govern'd Passion, it might want a Heat to vigoate, and render serviceable all its Parts, which must else have submitted to dull Languishments: Nothing then appears more just than Marriage, since the Love it cuts off and regulates, the World could not have born, and the Love it manages it cannot spare, without parting with the Foundation of it's best Effects.



FINIS.

